

Nixon Says: 'No Wider War!'



Corporate journalism made good

"NEWSPAPERS ARE STILL THE MOST CREATIVE PLACES IN WHICH TO WORK," SAYS THE MAN WHO TEACHES NEWS AND FEATURE WRITING IN SIR GEORGE'S CONTINUING EDUCATION PROGRAM.

Mind you, Roger Bird says, Montreal newspapers often suffer from acting like parish bulletin boards printing press handouts without question and fail to do hard investigative news and feature work.

Bird has been around in newspapers, starting first as reporter and editor of his own college paper at Carleton University, then moving off for a stint at the *Ottawa Journal* which he returned to after doing graduate work. Later he came to Montreal where he worked first at the *Gazette*, then at the *Financial Times*. Now his journalism output consists largely of doing the odd piece for the *Star*.

We challenged his view that the newspaper was a creative place to work and said, as the Davey Commission (on the media) Report said, that papers were becoming monolithic, chain-owned and remote from the reader, that newspaper advertising interests conflicted with reader interests much of the time. We went beyond Senator Keith Davey's conclusions and suggested that we might end up with one single giant newspaper group which we tentatively called "Truth Canada".

Bird replied: "I found when
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Wider War! Nixon Says: 'No'



ISSUES & EVENTS

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Election: How three parties miscalled their markets

BOTH THE CREDITISTES AND THE UNION NATIONAL MADE A "CLASSIC MARKETING MISTAKE," ACCORDING TO A MARKETING EXPERT AT SIR GEORGE.

Both parties, MBA program chairman Bruce Mallen said, tried "to be all things to all people" and didn't focus enough on one social class or on one specific platform.

The Liberals and the Péquistes, on the other hand, Mallen said, both did the right thing by developing concrete programs and by responding to specific needs within the province. Thus both parties made decisive gains in terms of the percentage of the popular vote.

Mallen explained that the disproportionate number of seats gained by the Liberals was, to a certain extent, "a random political thing." But, he said, it could also be an indication that, although the PQ's appeal was right, the concentration and distribution of their resources was misplaced. He suggests that the party might have spent more time and money on select segments of the province, thereby sacrificing votes in one area, to gain a higher concentration of them in another.

But in terms of popular vote, Mallen said, both of the two major parties probably gained very close to their optimum result. If for example, the P.Q. had played down separatism any more than they did, they would probably have begun to lose the support of the more militant elements of their party. On the other hand, if Bourassa had taken a softer line with the labor unions or on the issue of law and order, he might not have made the heavy right-wing gains that he did make from the other two parties.

Mallen's opinion is supported by a quick survey of a number of public relations executives, including a former top-ranking official of one of the federal parties. The consensus was that Bourassa opened his campaign with an attack on organized labor in order to ensure that he would not be outflanked on the right, while at the same time he deliberately provoked a confrontation with the PQ on the separatism issue where, in the view of most Quebecers, it was the weakest.

By forcing the Péquistes to produce and defend a budget, the Liberals were able to keep the opposition off balance with constant attacks and, as it turned out, win the largest share of the undecided voter pool.

sense, businesslike approach that they were attempting to convey.

Yvon Dupuis made his greatest mistake exactly in this area. His image portrays him as a slick, urban type, and he was attempting to appeal to a very conservative, rural and often poorly educated class of "fundamentally honest" people. He was obviously unable to identify with his constituents, and "radiated insincerity" by attempting to exploit their very real concerns with society.

For the future, now that the government has 102 seats to the opposition's eight, effective resistance to Liberal policies will have to come from outside the National Assembly instead of from within. The PQ and the provincial press will have to effect some kind of a rapport in order to provide some check on the power of the government.

There was also some suggestion that there may be a significant change in relations between Quebec and Ottawa. Prime Minister Trudeau, after all, has the support of a minority government while Bourassa - hitherto regarded by the federal Liberals as a weakling - has suddenly emerged with a huge majority. Trudeau now needs Bourassa more than Bourassa needs Trudeau and it may well be that provincial demands on the federal government may be more easily granted in the future.



There was also general agreement among those polled that both the Liberal and PQ campaigns were well suited to the needs of the respective parties. Since René Lévesque is a charismatic politician, the Péquistes preferred to expose him as often as possible in a public meeting format, which was also more consistent with the party's common man appeal. Bourassa, however, was presented as a technocrat at the head of a vast machine, and his tactics mirrored that philosophy. The Liberals made extensive use of television and ran a tight, super-efficient campaign which reflected very much the common-



Serge Chapleau, Perspectives

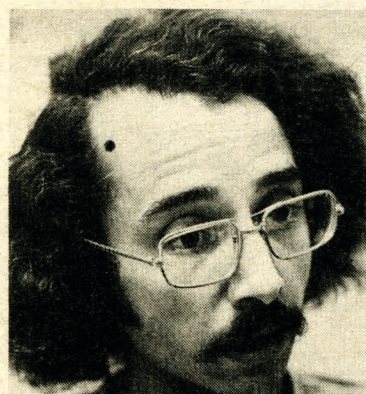
The SGWAUT meet at Sir George

Some 35 members attended the SGWAUT general meeting on Wednesday, October 23. President J. Kelly started out by comparing the classical or pragmatic type of faculty association with the more ideological approach favoured by some members. He felt SGWAUT had been successful as a classical association, having close links with the Administration, and negotiating on such matters as salaries, fringe benefits, and tenure. E.E. McCullough saw the classical approach as an aberration of the past five years. He said there was a problem getting young members to join an association that was hidebound and tied to the administration. J. Mouldoux described the ideological approach as really concerned with "nothing" while the classical approach confronted issues "we can get our teeth into." E. Newman said it was not up to the association to establish credibility with the administration, but the other way round.

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I was working either as a reporter or on the desk that energy on the staff was hard to control. Things get so brisk on a news or city desk that even if you wanted to control the news, you can manage some of the news, some of the time but there's a lot of stuff that gets past (and into print) that a lot of people wouldn't have liked to see pass. There's just so much going on."

We said: "Well you can't call the FLQ 'resistance fighters' at the *Gazette* - they are 'terrorists'. You can't call Bourassa's government a 'régime' but you can call the Castro government the 'Castro Régime'. Good corporate words."



He said: "Well, those are pretty editorialising words and if I was on a desk I would take them out no matter whom they were applied to. What you're complaining about are corporate structures and the quality of western life and it's by no means confined to newspapers. I think that you have a better chance of breaking out of that shell in the newspaper. To me, the miracle is that there is vitality and spontaneity and originality in the daily press and by all (corporate) rules there shouldn't be any of this and newspapers should be as tedious and grey as the corporations they represent. But there is a lot of good stuff, there should be more of it and I suppose that's my ultimate aim in what I teach."

J. Kelly concluded this discussion by saying that SGWAUT should avoid polarization and try to get the best of both types.

J. Mouldoux, commenting on the last meeting of the Council which passed a significant resolution by only one over quorum, obtained the agreement of those present that the minutes of Council meetings should in future be distributed to all members.

Dealing with relations with the Loyola Faculty Association, V. Byers said a joint executive had been set up to provide a single voice, but each association would operate separately on its own problems. A constitution committee, looking to the future, was already meeting.

K. Jonassohn challenged the right of the executive to merge without consultation, and announced his resignation from an organization that he found without interest and of dubious legal status. J. Mouldoux accepted that the

Bird went on to talk about teaching largely the nuts and bolts of the trade: basic news writing, developing story angles so that students can pick out the essential and important threads to a story. "I'm trying to get them to the point where they can listen to a speech or read a press release and really pick out what is important."

We asked Bird how he confronts the problem of values and we suggested that what's important to him may not be important to us. "I suppose", Bird said, "that in the teaching of it, I try to raise their consciousness and their level of awareness. Beyond that, it's like everything else, you have to fight for your own values."

Much of their class time is taken up with analysing current stories, in which students try to pick out the points that bring stories alive and isolate the points that often kill a potentially good story. After covering the basics of news and feature writing with his students Bird will assign full length feature assignments and students will have to dig up information, develop angles and turn in their copy within a week. He has spent much of his time talking about sources - ranging from city directories and telephone books to the national library.

Bird warned those interested in journalism to know their stuff, their economics, their political science, their whatever, so that they can bring this knowledge to work in digging for information.

Most of Bird's 20 students, ranging in age from late teens to mid forties, are in the corporation information business at the moment and if Bird is reading what's on their minds correctly, they're pretty much a restless lot, looking for more interesting work. "They're not budding revolutionaries and I think what they're after is valid," Bird said. "I'm not in the salvation business."

executives were merely cooperating for contingency purposes, and anything more would require a constitutional referendum. He was, however, concerned about the legality of Dr. G. Adams of Loyola being appointed by SGW to act as Treasurer of FAPUQ. N. Herscovics felt that FAPUQ could make its own decision, but J. Mouldoux insisted that FAPUQ has been encouraged to violate its own constitution, since Loyola was not a member.

The meeting then turned to the library workers' strike. After J. Kelly had run through the sequence of events leading to the three-part motion under debate, N. Herscovics said he could see merit in extending the concept of yearly evaluations to all members of the administration. J. Kelly qualified the union as inept and the administration as lacking sophistication. Both should have negotiated more actively. J. Mouldoux described resolution 3 as a violation of due process, the kind of thing SGWAUT had been fighting against for years. N. Herscovics said that many people felt the administration had mismanaged the negotiations, but he considered unethical an attack on an individual. E. Newman explained her original motion in this regard as her reflection of student unhappiness about the closure of the library, and her feeling that a dramatic motion calling for dismissal would stir up discussion. E.E. McCullough insisted that events had supported the motion; once Dr. O'Brien took charge of negotiations, the strike was brought to an end. J. Kelly assured the meeting that the executive would carry resolution 3 to the administration. He also suggested that no Council motion in future should refer specifically to an individual unless that motion had passed through the execu-

tive.

Next came FAPUQ and unionization. J. Kelly said the association was trying to develop a more active role in FAPUQ, and appealed for more people to take part. He named Professors Hilton, Ouellette, Stelcner and Verthuy as presently carrying the load.

M. Verthuy, commenting on a recent FAPUQ meeting, said the Université de Montréal association was now committed to gradual unionization; Sherbrooke had unions in various disciplines; McGill was against unionization. She pointed out that the 'masse malariale' was decided by government, not the universities, and an accredited union could go direct to government. Also, there were rumours that the bureaucrats were working on university faculty classification for 1975. A FAPUQ round-table would be set up soon to discuss a common front on such matters as salaries; classification; the learning-teaching environment.

N. Herscovics was concerned about a disposal of effort, and felt it desirable that FAPUQ become a 'centrale syndicale'. He regarded J. Kelly's comment that FAPUQ, as it was constituted, could negotiate with government as unrealistic. FAPUQ had failed so far because it did not have legal standing as a union. V. Byers mentioned that CAUT seemed to be in favour of unionization.

R. Angell, accepting the advantages of unionization, expressed concern about the nature of affiliation. He did not want to be represented by Michel Chartrand, etc. He was assured that FAPUQ could become a 'centrale' without being affiliated. Finally, it was agreed that a research student should be hired to make a study on a North American basis of the cost, problems and advantages of unionization.

The Senate at Loyola

Senate met at Loyola on Friday, October 26, and dealt mainly with SGW course changes for 1974-75.

A Faculty of Engineering document gave the following reasons for its new course, "Fundamentals of Electrical Engineering", (N-351): "The B. Eng. post-CEGEP program was based upon the descriptions published for the various CEGEP courses required for admission to it. Experience since students were first admitted has indicated that such a basis for the program was incorrect, since it assumed a greater knowledge of some areas than students actually possess." Prof. D. Charlton described the related course-description as at best a duplication of CEGEP-level Physics, and suggested that, if really necessary, the course could be provided by the Physics Department. However, a motion to refer the proposal back to the Curriculum Coordinating Committee was lost.

A similar motion with regard to Mechanical Engineering N-401 and N-501 suffered the same fate. These set up discussion seminars aimed at providing students with "an opportunity to develop their communication skills". H. McQueen said they arose from concern about students' inability to express themselves in English. Saying they reminded him of a high school public speaking course, Prof. R. Angell suggested it would be better for engineers to take Arts electives. Prof.

McQueen retorted that this had not worked out in the past since students just opted for the easiest course they could find. Dean Campbell offered Arts assistance in designing and staffing the courses, but Prof. J. Lindsay felt it was important to have the discussions conducted by an engineer. Engineering students were "shy types", and they needed to learn from one of their own how to stand up and defend their ideas.

Senate approved introduction of a Music major (B.A. and B.F.A.) as well as of an interdisciplinary major in Physics and Marketing, and a major in Geology with a minor in Ecology. Dean Verschling said that other similar ideas were being developed, for instance interdisciplinary majors in Chemistry and Marketing, and in Chemistry and Fine Arts.

The 30-credit program leading to a certificate in Education was approved. It will meet the needs of teachers with temporary permits. It was announced that the certificate portion of the proposed B. Ed. (TESL) has been approved by government; the rest of the program is wending its way through.

Associate Vice-Rector J. Whitelaw reported that the Minister of Education has asked the Superior Council to study the public CEGEPs, and the universities have been called on to submit briefs. Prof. Whitelaw distributed a working paper outlining the

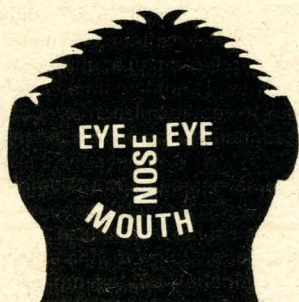
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TOOLS OF THE LEARNING TRADE Gardiner

Here is the first of two extracts from former Sir George psychology prof Scot Gardiner's upcoming book "Universe U." The first excerpt concerns what might be called the tools of the learning trade. Next week, Gardiner describes the kind of environment he'd like to see in which to use them. Copyright 1973 W. Lambert Gardiner.



You as participant observer

Broadly speaking, education is simply the process of assimilating your culture.

The anthropologist assimilates the culture he is studying by being participant observer of that culture.

You can assimilate your culture by being a participant observer in your own culture.

As a participant observer, you must maintain a double consciousness. You are simultaneously (or freely and rapidly alternating between) participating and observing yourself participating.

The two states of being conscious and of being conscious of your consciousness are qualitatively different.

Participating gives the view from inside and observing gives the view from outside.

Participating provides knowledge of and observing provides knowledge about.

Participating leads to understanding and observing leads to explanation.

The dual role of participant observer is difficult to maintain.

Like a drunk riding a horse, we tend to fall off one side or the other.

We become total observers.

Like the academician who always observes at second-eye and second-ear as he leads his second-hand life.

Or we become total participants.

Like the layman who is so entangled in the minutiae of living to observe

the process of living.

Or we switch artificially from one role to the other.

Observing in school from 9 to 4 and participating out of school from 4 to 9.

Observing in school from age 5 to 20 and participating after school from 20 on.

Perhaps the vague noises about the lack of orchestration between thought and action or between learning and living could be more precisely stated in those terms.

Perhaps the anti-intellectualism current among some youths could be seen as an over-emphasis on the participating track as a reaction against the academic over-emphasis on the observing track.

(I certainly found myself thinking in those terms when a student returned from a subsidized week at Goddard College to report that it was a groovy place and a student returned from a trip around the world to report that it was a groovy world and neither of them, under intensive questioning, could be persuaded to be more articulate.)



You as journalist

One practical device to help maintain that difficult dual role of participant observer is the journal.

In moving from a discussion of you as participant observer to you as a journalist, I turn from the fascinating world of thought to the mundane world of action.

I cheerfully anticipate then that I will lose most of my readers.

I can only urge you to keep such a journal for a week and then compare that week with an unrecorded week.

You will be surprised at how the act of observing your consciousness enriches it.

Just as carrying a camera and tape-recorder sensitizes you to the sights and sounds around you, so the carrying of a journal sensitizes you to the ideas around you.

You got out of bed this morning, didn't you?

Why did you get out of bed?

This is the basic philosophical question.

Some philosophers consider it in the form "What makes life worth living?" and other philosophers consider it in the form "Why not commit suicide?"

If you trace your stream of consciousness upstream to that thought immediately before you threw that first leg out, you could get some insight into the forces which move you.

I have found that, in bad times, the thought is of some obligation I have to fulfill and that, in good times, the thought is of some pleasure I want to enjoy.

"Have to" and "want to".

Duty and love.

Are those the two basic forces which move us?

The hippie credo "do your own thing" suggests that you have to do what you want to do.

Never be torn between love and duty.

Is this a resolution of that conflict between love and duty which has plagued man throughout history?

Or is this mere self-indulgence?

Perhaps the hardest thing to do is what you want to rather than what you have to since social forces tend to favor duty over love?

Perhaps the hippie cliché is good philosophy and good psychotherapy? And so on and so on as each question generates a dozen more.

You ate breakfast this morning, didn't you?

How many people (farmers, shippers, plantation workers, truck-drivers,

Textbook vs. teacher

The former Sir George psychology professor got his writing break during a meeting with a publisher's representative. The peddler's first responsibility was to introduce his company's wares, Scot explains, but he was also expected to solicit promising manuscripts. When the salesman asked whether Scot was writing anything, his first reaction was to say no, but he did mention, very casually, that he was typing his lecture notes. The next summer Scot found himself in California as an author-in-residence in an office overlooking the Pacific. In 1970 his notes were published as an introductory textbook entitled *Psychology: A Story of a Search* (Brooks/Cole Publishing Company, Belmont, California).

The book sold well, both in high schools and ivy league colleges

across North America, and Scot recently received a leather-bound copy, the gold record equivalent in the publishing industry, when sales reached the 100,000 mark.

Scot attributes much of his success to his students, with whom he had spent four years testing his teaching ideas, through his notes, before putting them into print.

But with publication of those ideas, Scot considered himself obsolete as a professor of psychology. "The students can read the book for themselves. That's one of the reasons I retired. There is no point in my standing up there reading it until the year 2000 when tenure is up. The script for the matinée and the late show (day and evening lectures) is written."

His second book, *An Invitation to Cognitive Psychology*, was published this year by the same publisher.

Scot is putting the finishing touches on his manuscript for *Universe U*, a work which got its start in *Explorations*.

salesmen, etc.) cooperated to get that bacon, bread and eggs together on your plate and that coffee, sugar and milk together in your cup?
 A lesson in economics.
 Are we justified in enlisting also the unwilling cooperation of chickens and pigs?
 A lesson in ethics.
 Why do we feel less guilty about coercing the coffee beans and sugar canes?
 A lesson in biology.
 Why do fried eggs and poached eggs and scrambled eggs and boiled eggs all taste so different and why do they all taste so very different from the chicken which would have resulted had they been left alone?
 A lesson in psychology.
 It requires little imagination to see how your plate and your cup also contain lessons in chemistry, anthropology and so on and so on.

One could go on indefinitely.
 Your morning newspaper as instant history in serial form.
 Your dash across a busy street as an exercise in calculus.
 Your trip in an elevator as a study of kinesics and proxemics.
 But the point is perhaps made.
 Your routine objective life has much potentiality for a rich subjective life.
 All that is missing is the desire to get beneath the surface of things.
 What is required, if you see your life as boring, is a change of set rather than a chance of setting.

My two years of experience in keeping such a journal and in trying, with little success, to persuade others to do so may be of some help.
 Here are some practical recommendations.

I use the left side for action and the right side for thought.
 (I used to call it my think-and-do book until I discover that that was a title for a series of workbooks used in the first grade.
 I still call it my think-and-do book but only when talking to myself.)

Write your scenario for each day on the action side in the morning or on the previous evening.
 It is better to write what you are going to do with the day before you do it than write what you have done with the day after you have done it.
 In this way, you get some indication of the extent to which you are able to write your own script.
 You can always tick off the things you actually did which you planned and add the things you did which you didn't plan to provide a record of the actual day.
 If you aspire to write your own script, you will find that the very act of writing it tends to make the day go as you planned.
 The self-fulfilling prophecy in action again.

The practice of recording thought and action, side by side, day by day, has additional bonuses.
 A sequence of blank pages on either side alerts you to the possibility that you may be beginning to slide off the participant or the observer side of the horse.
 Or perhaps simply that you are becoming lazy about writing your scenario or recording your thoughts and be embarrassed by the vast expanses of virgin pages to resume a practice which I'm sure you'll find very valuable and, after it becomes a habit, effortless.

Innovating for the 19th century

When was it that the word education first began to move us? How has education come to have fallen into the undefined limbo of things vaguely interesting, mildly entertaining, only marginally dangerous, rather like goldfish, love, or wind on the stomach - things only brought into conversation. Certainly there was a time when education was a presentable topic for debate: everyone had had it, and even if no one really liked it, at least we all had opinions on what it should have been, and what it might be.

My own education, intensive, expensive, and leisurely, equipped me admirably to deal with life in the nineteenth century. I had been born in 1921, and to arrive at my majority with the slick confidence of coping with the stresses and tensions of the Victorian age was to some extent helpful, but only be-

cause everybody I knew had been educated in the same way. We all developed a distrust of people who said they were providing an education for life. Probably this was the beginning of a rather cool view of education, or at any rate a critical scepticism toward educational slogans.

Another source of irritable questioning was the touting of education as a kind of panacea. We had been reiteratively assured that our education would make us ready for every privilege short of bodily assumption into heaven, but we continued to see ourselves largely unregenerate, still mucking about in the old, familiar sloughs of despond. We had never been taught that failure, too, is part of human experience.

Possibly, though, the most abrasive defect in our education was the falsity of the claims of innovativeness. To discover that education is very seldom innovative, that education is not an area that encourages inventiveness, and that throughout its history education has been willingly directed

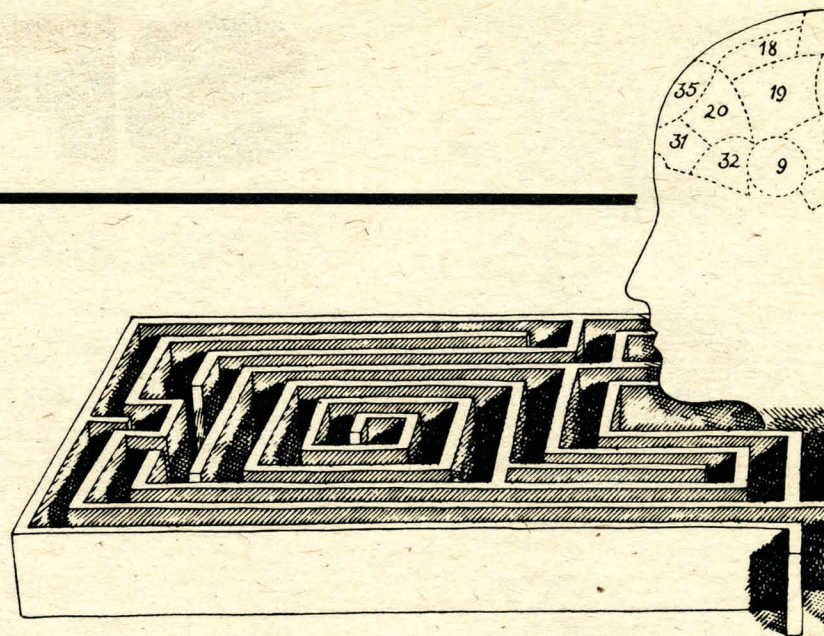
by external forces -- governments, churches, ethnic groups - or currently fashionable disciplines - psychology, physiology, sociology - to find that we had been educated to subservience, by teachers themselves subservient to powers beyond their control, and often beyond their comprehension, was the sharpest discomfort of all.

But time heals all wounds. My contemporaries and I began to busy ourselves with life, and were too occupied with that to go on wailing. Only those of us who were required by our employments to keep an eye on education realized that no great changes came about. Education still has no real interest in the life of now; only the past, only history, is passive enough to be handled safely, so the humanities, and the sciences too, are taught so as to show what they were. The educators still offer what they call education, as the solution to all problems. This of course is at best superstition; at worst, nonsense. The claims of novelty and innovation are still made, still re-inforced with gadgets and gimmicks: the

over-head projector and the opaque projector have replaced the magic lantern and the epidiascope; the open-plan school has brought us back to the one-room school house, and it's all new and lovely. The Socratic method is having a revival too, and we don't mention Socrates.

What is there to be said about education? Platitudes and recriminations surely cannot be enough, and yet what more is deserved? There is not much purpose in offering further warnings to those who will not read the forecasts of statistics: the declining birth rate, the increase of drop-outs, the slackening enthusiasm for higher education demonstrated by lower or stabilized registrations at universities, all would encourage the conclusion that education at every level is faced with the same unpleasant realities as are all other human activities. What cannot change will not survive. This truth is a great consolation of those who survey the dishonesties, the pretenses, the trivialities, of what we call education.

Howard Greer



You should record only the thoughts which make you feel warm inside.
 Fish in your own stream of consciousness as it rushes past (or trickles past on bad days) and land only the fish that you like.
 Don't go poaching on other people's streams.
 I have catalogues of the thoughts of other people in my early notes which don't mean anything to me now because they didn't mean anything to me then.
 They must have seemed profound at the time.
 So I compulsively wrote them down because I thought I ought to write them down but of what value are they to me if I don't understand them?
 Browsing through them I feel like a kid surrounded by expensive electronic toys pining for his bedraggled but friendly old Teddy Bear.
 Don't be discouraged if your own thoughts appear trite.
 At least, they're your own.
 Your mess is more important to you than anyone else's masterpiece.
 Your own thoughts, however banal, are better than the regurgitations of the thoughts of others, however profound.

Just as you can never find happiness as a consumer of things, so you can never find wisdom as a consumer of ideas.
 You will find that you slowly come up with more and more new ideas and then suddenly come up with many more new ideas.
 A new idea is inevitably a combination of two or more old ideas.
 Where else can it come from?

Try to learn by experience how much you need to record in order to reintegrate the experience when you reread the entry later.
 I find, for instance, that, when I am tempted to record a quotation from a book or a conversation which resonates with something I have been thinking about, it often produces no reaction on rereading unless I add the familiar topic I had been thinking about.
 I find, also, that I must include more detail in those valuable descriptions of dreams, because there appears to be something about the quality of our state of consciousness while dreaming which makes the experience more difficult to retrieve.
 I find that my own reactions to a book and my own comments in conversation reintegrate most easily.
 Don't be embarrassed if you find yourself frequently quoting yourself to

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yourself.
It's your journal.
But be careful of the insidious process whereby, after saying it a number of times, you begin to think that it is true.



Speaking and listening

Our species has been communicating over the auditory channel much longer than over the visual channel.
But in schools the recent tricks of writing and reading are emphasised.
Speaking is not only neglected but actually frowned upon.
Little children should be seen and not heard.
Silence is golden.

You may find yourself in that peculiar speaking situation in which, since you have the same information to transmit to a number of people, you gather them together and tell them all at once.
Here are a few suggestions.
Don't be nervous.

You can speak to each member of your audience individually, can't you?
Then there's no reason why you can't speak to them when they're all together.

It's the same thing and much more convenient too.

I used to be nervous for two days before giving a public speech.
When I started lecturing 6 times a week, I realized that I would therefore be nervous all the time.

There was no point in that so I decided not to be nervous.

It's worthwhile becoming a professor just to force that decision.

Speak to one person and let the rest of the audience eavesdrop.

Switch, of course, from one person to another throughout the lecture.

One of my graduate-student friends at Cornell used to lecture only to a bountiful blonde who always sat cross-legged in the front row.

He gave himself away by walking in one day, when she was absent, and saying "Where is everyone?"

Don't read, or even refer to, notes.

The major advantage of speaking-listening over writing-reading is that it permits personal contact.

This is lost when you indulge in that peculiar visual-to-auditory-channel-transformation involved in reading a speech.

Remembering a two-hour lecture seems like a difficult task only when you think of language as sequential rather than hierarchical.

Miller and Chomsky have demonstrated that we generate sentences hierarchically rather than sequentially.

That is, we make a few dichotomous decisions rather than a series of many sounds.

If you are not sure that you can remember the hierarchy, write it on the blackboard and refer to it when you get stuck on the pretext that you are reminding the audience where they are, where they have been and where they are going.

Or, if you prefer, write the main headings on your fingertips and refer to them as you pretend to enumerate the points.

Listening would appear to be the most-neglected communication skill of all.
It is never listed in a curriculum alongside writing and reading and,

Explorations: A refugee station

It might well be said that Sir George's first experience in the world of Universe U. ended in dismal success after a trial period of only one year. The experiment, known officially as 'Explorations 1', was probably doomed from its birth in the fall of 1969, but it did at least represent the university's first step away from the rigid disciplines of traditional classroom learning.

The inter-disciplinary program - English, history, humanities of science, geography, and psychology - was designed to give first year collegial students an opportunity to do three of their first five credits in an atmosphere of much greater academic freedom than usual. Actually, says English professor Mike Brian, one of the organizers, it was often nothing more than a "refugee station for the Protestant School Board."

That doesn't mean that Brian wasn't enthusiastic about the project or that he wasn't unhappy when it was dropped. He was. He insists that for most of the participants, including himself, it was a valuable experience. There was, he admits, an initial period of chaos when students who didn't know what was expected of them were first brought into contact with professors who didn't know what to expect, but when the students finally got around to choosing their areas of concentration and their research topics, things settled into an abnormal routine.

The main problem, as he remembers it, was that there was nowhere near enough "inter-action" between the five professors supervising the project. Consequently the 100 students were often disorganized, and confused as to the intentions of the program. An-

other problem was that the professors themselves were unable to get large enough course remissions from the university and often had to work 14 hours a day in order to keep up. But even so, he says, the program should have run for another year before the university demanded a definitive report on its operations.

The report, by the way, recommended continuation but the project was scrapped anyway for budgetary reasons.

Steve Scheinberg, another of the professorial participants, also agreed, but he was a little more sceptical of the program's overall success. He complained that there were "no objectives held in common" and would have preferred to see the project become more academically demanding while retaining the flexibility of structure. He suggests, however, that the university should look into other teaching methods also and possibly set up a system of small sub-colleges (100-200 people) each with a different instructive technique and each geographically divorced from the main campus. In this way, he feels, a student can experience a variety of degrees of flexibility and then, from experience, choose the most suitable.

Student reaction to Explorations was uniformly favorable if slightly sceptical also. "It was," says David Saskin, "a good idea if you work on the assumption that you have a group of kids living away from home and dedicated to studying" but he complained that there was "no general core...nothing to keep it together." Most other students seemed to agree that they hadn't been ready for the amount of freedom that they were given and some related gruesome tales of Friday afternoon meetings at home base (now the Humanities of Science building) discussing topics such as dish-washing or wall-painting. Almost all, however, felt that the project merited a second try although perhaps with a more concrete structure.

occasionally even the frowned-upon speaking.

It is even neglected out of school.

A reflection of this is the fact that we do not differentiate between listening to verbal material and listening to non-verbal material whereas, in the more popular visual channel, we have reading and looking.

Yet listening is, paradoxically, the most practised skill in school.

Learning to listen may be the major skill one learns by going to school.

Despite, or perhaps because of, the fact that it is not on the curriculum.

Any appearance of intelligence an "educated" person gives may be simply due to this capacity to listen.

One of my professors once told me that a famous visiting professor had been impressed by my intelligence.

In thinking back to the meeting a number of graduate students including myself had with him, I realized that I hadn't said anything, apart from an occasional murmur of agreement.

But I had been fascinated by what he was saying and had listened very attentively.

It is perhaps a more important skill than we realize.

Foreigners seem to talk so fast only because we listen so slowly.

Perhaps, also, we cannot read fast because we cannot listen quickly.

Perhaps, thinking, insofar as it involves talking-to-oneself, is limited by poor listening-to-self.

It certainly is a skill that can be developed.

Notice how waitresses can learn to carry orders from the table to the kitchen as easily as they learn to bring the food back from the kitchen to the table.

If you are in college, you have many opportunities to practise this skill while participating in that academic ritual of note-taking.

This strange listening-writing skill we call note-taking may be of some

value.

It may help us learn to listen and it may help us learn to write.
If it does neither, it simply helps us to be a better secretary.

Listening is an active rather than a passive process.

Decoding is always the reverse of encoding.

We observed that encoding involved the generation of a sequence of sounds from a hierarchical structure.

Decoding then involves the reconstruction of the hierarchical structure from the sequence of sounds.

The lecturer may have such a structure and provide it as an outline.

The lecturer may have such a structure but let you uncover it yourself.

The lecturer may not have such a structure.

I realize now that I may have done a disservice to my students by providing a hierarchical outline because the second case may be the most productive.

The process of reorganizing the sequential material back into a hierarchical outline may be the best way to learn it.

If you are fortunate enough not to be responsible for what the lecturer says, you can use note-taking to record your reactions to what he says.

You can "make" notes rather than take notes.

You can use notes to help assimilate what is meaningful to you into your growing subjective map of the objective world.

You may recognize missing pieces of your jigsaw.

When the emphasis is on your reactions, a bad lecture is often as informative as a good lecture.

One of the worst lectures I have ever attended was by the President of a huge American corporation.

Yet I learned a great deal about the Waspish value system which underlies big business, the chasm which separated this value system from the value system of most of the students in his audience, the difficulty that many of those students have in talking to their fathers and, incidentally, how little genuine intellect it requires to become President of a huge Corporation.

The message was in the medium.

The poor lecture often also provides more exercise for your bullshit detectors, or bumper meters, or whatever the current colloquialism is for the capacity to evaluate evidence.

Perhaps one of the great advantages of a consumer-oriented education is that it provided so much opportunity to develop this critical capacity to evaluate evidence.

However, it loses that advantage by requiring that the student regurgitate everything he is required to consume, bullshit and all.



Writing and Reading

We tend to be justly suspicious of the statement "I want to write".

Writing is a means not an end.

Surely, one wants to say something or do something and thus needs to write in order to say it or do it.

Let me assume then that you have a worthy end and recommend a means that I use for writing lectures and books.

The strategy involves the following steps:

1) Write stream-of-consciousness everything you can dredge up about the topic, numbering each point for easy retrieval.

(The instruction to myself to incorporate this writing technique into the operating manual is point 1027 in my notes for this book).

2) When the stream dries up, set the material aside and let it incubate.

3) Incorporate further material as it crops up in reading, in talking, in thinking, or as it surprises you when you are ostensibly doing nothing. Somehow, relevant points "crop up" with astonishing frequency.

The process of dredging up all you know about a topic sensitizes you to relevant material.

Sketching your subjective map of some objective phenomena causes relevant points to leap out of the pages of books and the mouths of friends and boil up from the unconscious mind, for they are missing parts of the map.

Just as, when you learn a new word, it is suddenly everywhere.

Just as, when you fall in love with a red-headed girl, the world is suddenly full of red-headed girls.

4) Read the appropriate literature and incorporate relevant material indicating the sources.

This is traditionally the first step.

However, reviewing the literature *after* having considered the phenomena has a number of advantages.

It is much more interesting.

Dull facts become fascinating because they provide evidence for a hypothesis you had thought of.

Equally dull facts become menacing because they contradict your hypothesis and require you to modify it.

Dull hypotheses become exciting because you thought of them yourself or tantalizing because, while apparently so obvious, you somehow did not think of them.

Matthew Arnold suggested that "knowledge is information touched with emotion".

By considering the phenomena before reviewing the literature, we generate the emotion by which the information can be transformed into knowledge.

5) When the topic is exhausted (or, to be more practical, when you or your allotted time is exhausted), make a formal outline.

Preferably in hierarchical form as in the table of contents of this book.

The structure of your presentation has usually become clear over the first four steps.

If not, you may find the technique of leap-frogging will help.

Read over your notes and list a set of points which belong together.

Organize those points into a coherent paragraph, write this paragraph as the next point in your notes and eliminate the earlier points now incorporated into this larger unit.

Eliminate the earlier points preferably with a hi-lighter so that you retain an accurate record of the process by which your product was derived.

Theoretically, you could continue to leap-frog points into larger and larger units until, with one gigantic leap, you produce the finished paper or lecture or article or chapter or book or whatever you are writing.

however, you will usually find that, after a few leaps, the structure of your presentation is suddenly there.

6) Move back and forth between the informal stream-of-consciousness and the formal outline, fitting each point in the former in its appropriate place within the latter.

If a point does not fit, the point is irrelevant or the outline is inadequate.

Discard the point or adjust the outline.

Be ruthless in discarding points which are irrelevant to a particular presentation.

Beware of the insidious process by which a thought gains spurious value by virtue of being written down.

Squelch it early if you recognize it as a phoney because if it gets as far as print, it will solidify as a Truth and, if repeated often enough, will be enshrined as a Sacred Truth.

Purge your thoughts as you must periodically purge your possessions.

7) Read over the points for each section of the outline and write that section.

Preferably without referring to the points again, at least until you have written a first rough draft.

The patches between the points tend to show when you are too conscious of making a number of points.

The major advantage of this strategy is that it involves working organically from inside out rather than constructing mechanically from outside in.

We tend to hold the printed word in too much awe and sit back, open-mouthed to allow the author his monologue.

Open-minded yes but open-mouthed no.

Taylor warns us that "The open mouth may lead to the slack jaw".

If you had shared my experience of having a book published, you would not be so impressed by the printed word.

Talk back to a book.

Participate in the conversation.

Make it a dialogue.

Nod agreement by hi-lighting the statements which resonate to something within you.

Smile by writing "ha" in the margin and laugh by writing "haha".

Indicate your Eureka with "aha" and acknowledge his art with "ah".

Argue in the margins.

The author won't know.

And even if he finds out, he'll be pleased.

How would you feel if, after praying all your life, you go to heaven and find that God just sits there listening and doesn't do anything about it?

Not only does this make your reading more profitable and enjoyable, but it permits you to remeet your former selves in the margins of your books.

Shudder.

But your former selves provide bench-marks against which you can measure your progress.

Or decline.

Unlike the lines on the edge of the kitchen door which indicated your physical growth, the marks in the margins of your books can show continuing progress beyond puberty.

If you keep writing in the wide margins of your mind.

Since you cannot talk back in this way to library books, let me suggest an alternative strategy.

I call it "Spending the night with Skinner" since Skinner was the first person I did it with.

You can call it what you like.

Skinner's "Cumulative Record" was on one-hour reading-room reserve but could be taken out overnight if picked up half an hour before the library closed and returned half an hour after the library re-opened.

After sleeping in the evening, I picked up the book and spent the night conversing with Skinner, writing out both sides of the dialogue.

The prospect of having to part with him in the morning lent some urgency to our conversation.

I squeezed more out of Skinner in one night than I would have if I had him for two weeks or even if he had been languishing in my library for a life-time.

I hadn't had a similar one-night stand with Parkinson at that time, but I was instinctively putting his Law into practice.

Now, even with the postgraduate luxury of books of my own, I still sometimes pretend to myself that my companion will be snatched from me in the morning.

Oy Canada

Fred Allen was fond of quoting George Bernard Shaw: "If you want to tell people the truth, you'd better make them laugh or they'll kill you."

Looks like the Arts Students' Association have inadvertently taken the dictum to heart. Their "Nationalism in Canada" week (Nov. 5-9) was originally meant "to allow students the opportunity to gauge divergent points of view" and to "further the academic aims of the university." Sober and noble enough aims, God knows, but according to an informed source, "It's gonna come off as a joke but it wasn't meant to."

CPR, Air Canada and the RCMP will all have displays on the mezzanine - student groups declined invitations to mount breast-beating extravaganzas here; the PR guru from Air Canada has been given H-110 to lecture on the greatness of the land and Trotskyites are said to be demanding equal time; there will be plenty of free movies, including Molson's commercials and two of the worst features ever made (see back page); CFCF's Bert Cannings has cancelled his scheduled tirade on cultural nationalism, but there is no truth to the rumour that Giselle Mackenzie and Robert Goulet were invited.

There will also be a free concert with folksingers Willy Dunn and Alexandre Zelkine, a variety of Indian spokesmen, and talks by leftist heavies Léandre Bergeron, Paul Unterberg and Cy Gonick.

Mouldy oldies

Ever heard of "The Battle At Elderbush Gulch", "European Rest Cure", "Terrible Teddy, The Grizzly King", "Martyred Presidents", "The Sculptor's Nightmare", "Drunkard's Child", "The Twentieth Century Tramp", "Over The Hills To The Poorhouse", "A Race For A Kiss"?

What about "Gay Shoe Clerk", "Dream of a Rarebit Fiend", "How A French Nobleman Got A Wife Through The New York Herald Personal Columns", "The Nihilists", "Balked At The Altar", "An Awful Moment", "A Trip To The Moon" or "Edison Kinetoscopic Record Of A Sneeze"?

They are movies made between 1898 and 1912, and 142 of them will soon hit the Conservatory of Cinematographic Art's silver screen at SGWU.

The selection represents 3000 films restored from the Library of Congress' paper print collection. Conservationists tell us the mouldy oldies were deposited by

Kinky's Jewboys come to town

A tip of the stetson to old Ride-em-Jewboy Kinky Friedman and the Texas Jewboys who'll all be visiting awhile, Wednesday to Saturday, November 7 to 11. Kinky is reputed to have broken through anti-semitic lines some years back playing before the crowd at Tennessee's country music palace, The Grand Ol' Opry, in Nashville.

Other Kinky accomplishments of note: he introduced the frisbee to Borneo. According to *Newsweek*, Kinky, then a Peace Corps volunteer in that part of Indonesia, found himself downstream when a monsoon prevented him from proceeding upstream so he started playing frisbee with some downstream kids.

But it's been upstream ever since for Kinky, who once confessed his aptitude for guitar which he plays doesn't approach his skill with the accordion which he's played with for 10 years, before starting up the Jewboys, who are not all in fact Jewish. The group's bass player is a Chinese American whom Kinky once introduced as the group's 'resident slant', according to *Newsweek*.

Friedman, who comes from Rio Duckworth, Texas, can be serious, though, and draws up an intriguing view of the similarity of traditional Jewish prayer with the plaintiveness of bluegrass guitar. Kinky also sees another country-Jewish parallel: cowboys and Jews never take off their hats when they come inside. But all this is not to say that he doesn't take his Jewishness, his countryness and other ethnic groups very seriously. As *Newsweek* says, he sings to his dogies but the words are for himself, for example, in his Jewish interpretation of the country ballad Ride em Cowboy, which becomes Ride 'em Jewboy:

How long will you be driven
Relentless round the world,
Blood in the rhythm of your soul.
Wild ponies all their dreams were broken,
Rounded up and made to move along
The loneliness which can't be spoken
Just swings a rope and

rides inside a song.
Ride, ride 'em Jewboy
Ride em all around the old corral.
I'm, I'm with you boy,
If I got to ride six million miles.

Many are jarred by Kinky's seeming off-handed ethnic approach, so much so in one case that a recording studio man wanted to sign the Jewboys but couldn't think how he could do it and still bring himself to tell his mother. So if you're interested in seeing Kinky perform, bet-

ter not tell mom!

Here's what *Rolling Stone* said of the Jewboys' album, *Sold American*:

"Best of all is "Ride 'Em Jewboy," a rolling lament, like every singing cowpoke's coyote croon in the movies, that through the purity of its sound and the deep emotion of its sentiments becomes both an anthem of ethnic pride and a hauntingly evocative slice of classic American folk-song.

A lot of the other stuff here is more C&W-standard thematically (though just as brilliant), so it would only be half true if I told you that Kinky Friedman is the Lenny Bruce of country music. But listen to *Sold American* and there's no mistaking a rare talent."



from page 2

type of answers that seemed to be useful. He asked that comments reach him early enough for a draft submission to be got ready for discussion at the November meeting of Senate, leading to approval at the December meeting.

producers with the Library as proof of copyright application prior to ratification in 1912 of a motion picture copyright law.

Contrary to a recent Conservatory blurb, film historian Kemp Niver will not be in for color commentary on the antiquities, perhaps freeing bread for the eventual appearance of Fred Astaire.

Eight 75-cent screenings in H-110, November 8-11.

Areas which Prof. Whitelaw suggested should be covered include: general preparedness of CEGEP graduates in terms of motivation, work habits, intellectual maturity, etc.; special preparedness for individual disciplines or courses; articulation of courses between CEGEP and university, and the desirable extent of overlap.

It was announced that the four Loyola day student members had resigned from Senate because of objections to the method of appointment. Elections to name new members were under way.

A document entitled "Co-ordinated Admissions Policies Sir George-Loyola 1974-75 Academic Year" was tabled with Senate. The Rector described it as "the document under which we will operate till further notice." It will be circulated to the Faculty Councils and be subject to discussion by Senate

later. Dr. O'Brien added that it was a necessary basis for the operation of Concordia University; it would be most disturbing for potential students if we had two separate sets of policies.

Some discussion about the document ensued, notably regarding the willingness to consider Nova Scotia, but not Quebec, Grade XII students for entry into the 3-year undergraduate program. Was this a reflection on the quality of Quebec education? The Registrar indicated that we must be concerned both with standards and with survival, and each application was reviewed in relation to the student's transcript and the particular program he sought. Father Malone said it was important we not contribute to the balkanization of Canadian education, but facilitate exchange between the provinces.

SCHLOCK SERMONS ON THE MOUNTIES: Two of the worst movies ever made are coming your way soon thanks to a strange series of events celebrating Canadian nationalism. Howard Keel tickles Ann Blyth's fancy in the 1954 song-studded "Rose Marie"; Alan Ladd cuddles Shelley Winters while ever-mindful of Indians lurking in the Banff undergrowth of "Saskatchewan".

SGWU THIS WEEK

Notices must be received by Wednesday noon for Thursday publication. Contact Maryse Perraud at 879-2823, 2145 Mackay St. in the basement.

thursday 1

KARMA COFFEE HOUSE: Steve Goodman at 1476 Crescent through Sunday; tonight \$2.50 sets at 8:30 and 10:30 p.m.

BLACK STUDENTS' UNION: "Burn" (Gillo Pontecorvo) with Marlon Brando at 3 p.m. in H-635; 50¢ (also Friday and Saturday), a best buy.

GALLERIES: 16 graduate students in art education show their stuff through Nov. 13.

CHAPLAINS: Open house with free coffee & doughnuts all day in H-643.

friday 2

ARTS FACULTY COUNCIL: Meeting at 1 p.m. in H-769.

CONSERVATORY OF CINEMATOGRAPHIC ART: "Honey-moon Killers" (Leonard Kastle, 1969) with Shirley Stoler and Tony Lobiano at 7 p.m.; "Faces" (John Cassavetes, 1968) with Lynn Carlin and Seymour Cassel at 9 p.m. in H-110; 75¢ each.

GEORGIAN SNOOPIES: Ground school at 8 p.m. in H-415.

STUDENTS INTERNATIONAL MEDITATION SOCIETY: Meeting at 8 p.m. in H-1221.

BLACK STUDENTS' UNION: See Thursday.

KARMA COFFEE HOUSE: Steve Goodman at 1476 Crescent through Sunday; tonight \$3 sets at 8:30, 10:30 and midnight.



saturday 3

CONSERVATORY OF CINEMATOGRAPHIC ART: "Lord of the Flies" (Peter Brooks, 1963) with James Aubrey, Tom Chapin and Hugh Edwards at 7 p.m.; "Dutchman" (Anthony Harvey, 1968) with Al Freeman Jr. and Charley Knight at 9 p.m. in H-110; 75¢ each.

SOCCER: MacDonald vs Sir George at Verdun Auditorium, 2 p.m.

BLACK STUDENTS' UNION: "Burn" (Gillo Pontecorvo) with Marlon Brando at 5 p.m. in H-635; 50¢.

HOCKEY: Queen's vs Sir George at MacDonald, 2 p.m.

KARMA COFFEE HOUSE: See Thursday.

sunday 4

CONSERVATORY OF CINEMATOGRAPHIC ART: "Hell in the Pacific" (John Boorman, 1968) with Lee Marvin and Toshiro Misuen at 7 p.m.; "Straw Dogs" (Sam Peckinpah, 1971) with Dustin Hoffman and Susan George at 9 p.m. in H-110; 75¢ each.

KARMA COFFEE HOUSE: See Thursday.

METAMUSIC: Sir George's live electronic improvisation ensemble in a free concert at the Unitarian Church, Sherbrooke at Simpson, at 7 p.m.

monday 5

ARTS STUDENTS' ASSOCIATION: Start of "Nationalism in Canada" week; mezzanine displays feature Air Canada, RCMP, CPR plus RCMP; free movies in H-110 noon to 2 p.m. - "Propaganda Message" (NFB's cartoon form for federalism), "Raise a Glass to Your Country" (the Molson commercial); "Visit to a Foreign Country" (NFB looks at Québécois taking a look at US tourists taking a look at them), "Precision" (RCMP's musical ride), and something called "Air Canada - A History"; Air Canada (they're really milking this one, aren't they) PR director Pierre Jérôme speaks in H-110 at 2 p.m.; Péquiste Paul Unterberg (17,967 to the Liberal's 20,639 in Fabre) at 4 p.m. in H-110.

ELGAR CHOIR: Open rehearsal of mass in C by Schubert, and Gloria by Poulenc 7:15-10:15 p.m. in D.B. Clarke Theatre; free, first-come-first served.

tuesday 6

CONSERVATORY OF CINEMATOGRAPHIC ART: "The Hunchback of Notre Dame" (Wallace Worsley, 1923) with Lon Chaney at 8:30 p.m. in H-110; 75¢.

ARTS STUDENTS' ASSOCIATION: "Nationalism in Canada" with free showing of "Rose Marie" (Mervyn Leroy, 1954), Starring Ann Blyth, Howard Keel and Fernando Lamas, at noon in H-110; the irrepressible Kahn-Tineta Horn and brother Frank speak on Indian nationalism in H-110 at 2 p.m.

wednesday 7

KARMA COFFEE HOUSE: Kinky Friedman and The Texas Jewboys (no shit, see page 7) at the 1476 Crescent temple through Sunday; tonight \$3 sets at 8:30 and 10:30 p.m.

ARTS STUDENTS' ASSOCIATION: "Nationalism in Canada" week keeps on rolling along with repeat of Monday's free films at noon in H-110; SGWU's Léandre Bergeron on Québec nationalism at 2 p.m. in H-110. "Saskatchewan" (Raoul Walsh, 1954), starring Alan Ladd and Shelley Winters, free in H-110 at 4 p.m.; and a free cafeteria concert with folksingers Willy Dunn and Alexandre Zelkine at 8 p.m.

thursday 8

BOARD OF GOVERNORS: Meeting at 1 p.m. in H-769.

CONSERVATORY OF CINEMATOGRAPHIC ART: Restored oldies from the Library of Congress through Sunday (see page 7) at 7 and 9 p.m. in H-110; 75¢ each.

ARTS STUDENTS' ASSOCIATION: More "Nationalism in Canada" - Don Whiteside, president of the National Indian Brotherhood, on native nationalism at 2 p.m. in H-635; Sir George philosophy chairman Vladimir Zeman on anti-socialism in H-635 at 4 p.m.

KARMA COFFEE HOUSE: See Wednesday.

friday 9

COMMERCE FACULTY COUNCIL: Meeting at 9:30 p.m. in H-769.

SCIENCE FACULTY COUNCIL: Meeting at 2:15 p.m. in H-769.

ARTS STUDENTS' ASSOCIATION: The end of "Nationalism in Canada" with repeat of Monday's free films at noon in H-110; Andrew Clarke, secretary-general of the World Federalists, on world nationalism at 2 p.m. in H-110; and Canadian Dimension stalwart Cy Gonick on socialism in H-110 at 4 p.m.

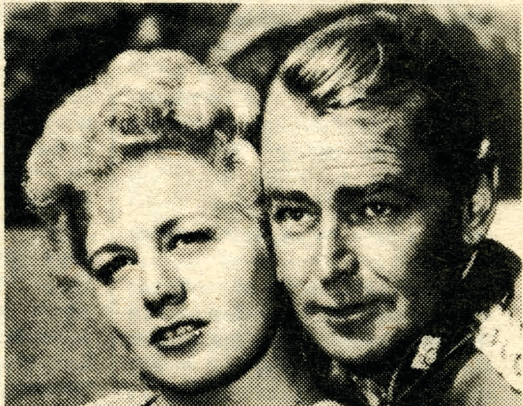
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GEORGIAN SNOOPIES: Ground school at 8 p.m. in H-415.

STUDENTS INTERNATIONAL MEDITATION SOCIETY: Meeting at 8 p.m. in H-1221.



saturday 10

KARMA COFFEE HOUSE: See Friday.

CONTINUING EDUCATION: Mario Duchesne leads an open rehearsal of the Montreal Symphony Orchestra (Capriccio Espagnole, Rimski-Korsakov; Overture to Don Pasquale, Donizetti; Concerto in F for Recorder & Bassoon, Tele-mann; Peter and the Wolf, Prokofiev) 10 a.m. to around 1 p.m. in the D.B. Clarke theatre; free tickets at Hall Bldg. information desk or 2140 Bishop.

CONSERVATORY OF CINEMATOGRAPHIC ART: Restored oldies from the Library of Congress through Sunday at 7 and 9 p.m. in H-110; 75¢ each.

sunday 11

KARMA COFFEE HOUSE: See Wednesday.

CONSERVATORY OF CINEMATOGRAPHIC ART: Restored oldies from the Library of Congress at 7 and 9 p.m. in H-110; 75¢ each

notices

PHILOSOPHICALLY INTERESTING submissions wanted for *Gnosis*, the Philosophy Club's student journal; papers by Jan. 31 to H-633 or 632, where you can also pick up a free copy of the first number.

Surely there must be someone in this city who wants to play BASS with a LOUD, working rock & roll band. Call Mitch at 861-5100 or Richard, 484-8089 (no more time-wasters, pullleeeze).

SRI CHINMOY (he, himself) leads meditation (free) at Loyola chapel, 7141 Sherbrooke W., Nov. 3 at 8 p.m.; more info at 731-4015.

ISSUES & EVENTS

Published Thursday by the Information Office of Sir George Williams University, Montreal 107. The office is located in the basement, 2145 Mackay Street (879-4136). Submissions are welcome.

John McNamee, Maryse Perraud, Michael Sheldon, Malcolm Stone, Don Worrall, Joel McCormick, editor



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Jobs

TYPIST/GIRL FRIDAY - half-time EDUCATION DEPARTMENT

DUTIES:

General Office duties, filing, typing correspondence and class material as well as preparing it (xeroxing, dittoing). Contact with students (mainly undergraduates), answering inquiries on the telephone and in person.

QUALIFICATIONS:

Good and accurate typing, pleasant manners.

POWER PLANT HELPERS (2) - PHYSICAL PLANT

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To act as helper to shift engineer, fulfilling all duties as per request of the shift enginemen or chief enginemen.

QUALIFICATIONS:

Willingness to learn the trade, previous experience working in boiler room an asset. Shift work involved with probable rotation - 3 to 11) (11 to 7) (7 to 3).

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DEAN OF ARTS

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Dictation and tape transcription. Preparation of material for committee meetings. Required to update and maintain files.

QUALIFICATIONS:

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SECRETARY (SC2) - ECONOMICS DEPARTMENT

DUTIES:

Editorial Assistant for Canadian CIRIEC Journal - grammatical cor-

rections in French & English, spelling etc., for this journal. Articles are prepared in both French and English by the Editor, and then handed over to his Assistant for editing, typing, mailing, etc.

QUALIFICATIONS:

Perfectly bilingual in both French and English, good typing both in French and English (speed is also essential). Initiative and energy are also important.

Interested candidates are invited to submit applications in writing or by contacting Personnel Officers Nelson Gibeau at 879-4521 or Susan Silverman, 879-8116.